MAHOMET VNMASKED.

OR

A DISCOVERIE OF the manifold Forgeries, Falſhoods, and horrible Impieties of *the Blaſphemous Seducer* MAHOMET.

With a demonſtration of the Inſufficiencie of his Law, contained in the curſed ALCORAN

Written long ſince in Arabicke: and now done into Engliſh by *William Bedwell.*

Whereunto is annexed the Arabian Trudgman, Interpreting certaine Arabicke termes vſed by Hiſtorians.

Together with an Index of the Chapters of the *Alkoran,* for the vnderſtanding of *the confutation of the Booke.*

LONDON,
Printed for THOMAS DEWE, and are to be ſold at his ſhop in Saint *Dunſtons* Churchyard. 1624.

To the Christian Reader.

THat which here I offer vnto thy view, courteous Reader, is, as the title doth shew, the translation of a booke imprinted certaine yeares since, and published in the Arabicke tongue: Yet when, or where, or by whom, is not, as vsually the manner is, in the same any where expressed or declared. It was first written, as the Author himselfe seemeth to intimate, about 600 years since. Who he was, and what, I dare not for certaine affirme; Many of the obiections, demands, answers, arguments, and speeches are too good to be thought to come from the breast of an Heathen, Turke, or Saracen: although of them many scarce good enough to be fathered vpon a well grounded Christian. That consideration first mooued me to iudge it framed by some Christian, in disgrace and confutation of

that fond and foolish religion. Yet when I called to mind, that I had heard many Merchants, and especially M.W.G. a worshipfull Gentleman, who did spend the better part of his youth continually resident amongst them, That it was a common thing to heare from themselues such like obiections, and doubts made against their law. Againe whē I considered, that whatsoeuer is here alledged and layd downe, though neuer so good and Christianlike; Or contrariwise absurd and monstrous; is notwithstanding found and read in that their law: And lastly, seeing that my selfe can testifie that from their owne mouthes I haue heard; and can shew in their bookes and tractates the like, morall sayings, and zealous exhortations vnto vertue, and holinesse of life; I then altered that mine opinion, and did verily beleeue it to be written by some Saracen or Mohametane, who did in truth make these doubts and demands, as being desirous of better satisfaction. If any man shall obiect and say, as the consistorie of Rome did by the Talmud, That it were better that such foolish fables and blasphemies were concealed and vtterly suppressed, then made publike and common to all: I answer, I haue done no more, nay not so much

much, as the ancient Fathers, Tertullian, Irenæus, Epiphanius, Auguſtine, *and others, who haue taken vpon them to confute the errors and opinions of Heretiks, haue done.* Nullum enim eſt dogma, inſigniter impium & peruerſum in Alcorano, quod non extet in libris eorum quos antea indicaui, Irenæi, Tertulliani, ſcriptorum Eccleſiaſticæ hiſtoriæ, Epiphanij, Philaſtrij, Auguſtini; quorum libri ſæpius fœtant propè quàm cuniculi: Et Typograghi quæſtum inde non exiguum tolerant, & rem ſtudioſis bonæ literaturæ inprimis gratam faciunt. Quædam etiam abſurdiora in veterum hæreſium deſcriptionibus reperiuntur, quàm Alcoran protulerit, &c. *For in the Alkoran, ſaith a learned Diuine, there is no one opinion ſo impious & wicked, which may not be found in the bookes of thoſe writers which I haue before ſpoken of; to wit,* Irenæus, Tertullian, *the Eccleſiaſticall hiſtorians,* Epiphanius, Philaſtrius, *and* Auguſtine; *whoſe bookes do breed well nere as oft as conies: And the printers do thereby reape no ſmall gaines, and withall do deſerue very well of all good ſtudents. Some things alſo, in the diſcoueries*

of old hereſies, are met withall, more abſurd and groſſe, then the Alkoran doth afford any. But the examples following, being of the ſame nature, & practiſed by graue iudicious Diuines, are more proper to our purpoſe. Peter, Abbot of Cluniak, a man highly commended in his time, for learning, religion, and Chriſtian charitie, did well nere 500 yeares ſince, cauſe Robert of Reading our countryman, to tranſlate the Alkoran or lawes of Mohamed into the Latine tongue; Which tranſlation was by the ſaid Peter dedicated vnto S. Bernard, that famous Abbot of Clareuall. At the end of which his tranſlation you ſhall find this which followeth; Illuſtri glorioſoq; viro Petro Cluniacenſi Abbate præcipiente, ſuus Angligena, Robertus Retinenſis, librum iſtum tranſtulit, anno Domini *M.C.XLIII*, anno Alexandri, *M.CCCC.III*, anno Alhigere *D.XXXVII*, anno Perſarum quingenteſimo vndecimo. *About this time did Euthymius a learned Grecian tranſlate, if not all, yet diuerſe and ſundrie peeces of the ſame. The Councell of Vienna, celebrated by Pope Clement the 5, in the yeare of our Lord 1311, hath an act enioyning certaine Vniuerſities to maintaine Profeſſours of the*

the Arabicke tongue, for the translating of books out of that language into Latine. Now, as a learned man truly gathereth, those holy Fathers had no care of Physicke and Astronomie, but of Diuinitie onely: and therefore they meant of the Alkoran and such others concerning religion. Not long after this, Iohn Bishop of Segouia, offered vnto the Councell of Constance, the Alkoran by him translated and confuted. In the yeare of our Lord 1543, *Theodorus Bibliander, (animated thereunto and commended by Philip Melanthon) did publish and imprint the aforesaid version of* Retinensis *the English-man. Within foure or fiue years after this edition, Andreas Arriuabene turned the Alkoran, as he saith, out of Arabicke into Italian: The title by himselfe præfixed to that his edition is thus;* L'Alcorano di Macometto, nel qual si contiene la Dottrina, la Vita, i Costumi, & le Legge sue, tradotto nouamente dall'Arabo, in lingua Italiana; Con Gratie, e Priuilegij, *M.D.XLVII. The Alkoran of Machomet, in which is contained his Doctrine, Life, Customes & Lawes, translated newly out of Arabicke into the Italian tongue. When as in deed that translation of his is nothing but*

Retinensis *Italionated; neither do I thinke that he vnderstood much Arabicke. Thus you see what presidents I haue, for that which is done: Such as I doubt not, but will fully satisfie the learned and indifferent: the peeuish and froward, I weigh not: this paines was not taken for them. Nothing I know may please them that is not of their owne breeding. Neither do I see what benefite the vnlearned may reape by it. Now concerning the thing it selfe, I do giue the Reader to vnderstand, (the louers of these studies, and such as haue seene the booke can testifie that I speake the truth) That the copie that I haue followed, was so badly imprinted, that in verie many places I was constrained to diuine and guesse. And therefore if in any place I haue failed, it is not much to be maruelled. Notwithstanding, although I will not say, that I haue failed in any particular: yet I dare boldly affirme, that I haue hit the generall scope and purpose of the Author, which for the thing it selfe might haue bene sufficient. But beside this generalitie, for the benefite of students, which I especially aimed at, I haue so set it foorth that they might be bettered by it: And therefore I haue tied my selfe, as neare as the English*

phraſe

phraſe would ſuffer me, vnto the words of the Arabicke. Wherefore for their ſakes, which are deſirous to vnderſtand that language, and for that purpoſe do pleaſe to vſe this our labour, we haue, in the margent of this our booke, ſet downe the numbers anſwering to the pages of the Arabicke copie. Truth it is, that in that booke you ſhall find no ſuch numbers expreſſed: but that want any man with his pen may eaſily ſupply. If I haue added any thing to helpe the Engliſh, that we haue cauſed to be imprinted in an Italica letter.

A SPIRITVALL Conference, betweene two Doctors: The name of the one is SHEICH SINAN: The name of the other Doctor AHMED:

Which conference *had in their returne from the Alkaaba, is profitable for euery Musleman, man and woman,* to know and vnderstand.

The first Dialogue.

AHMED. THe peace of God and his blessing be vpon thee my Sheich, my worthy and most reuerend Father. The Lord blesse this dayes *worke*.

SHEICH. The Lord be with thee, and reioyce *thy heart* my sonne. How happened it that we haue both gone this iourney these *many* dayes together, and haue not met *till now*?

AH. I did not see thee at all, all the time that we went to the Alkaaba (God make vs honorable by it) vntill we were gone vp mount Kabis: At that time I would faine haue met thee: but by meanes of the great throng of pilgrimes I could not, and by reason of the great preasse I lost thee. Yet this morning I saw thee *againe*, and making hast, being farre off, and the throng great, *at length* I came vnto thee. But both my selfe and my Camell are very weake *and faint*.

SH. I am glad that I haue *light* on thee in this iourney: For I desire to go with thee, that we may alwaies be conferring together of some spirituall matter *or other*.

AH. I also am glad of this, and it liketh me very well: For by thee I shall gaine much *good*. For by con-

conuersing with learned men there is alwaies *something* learned.

Sh. Know thou therefore, my sonne, that as by this blessed iourney wee do obtaine free remission from God, of all sinnes: So we ought to withdraw our selues from iniquitie, and to lay hold vpon true Religion and an holy life.

Ah. Good father, I know this *very well*, and I desire it may be done: But how is it possible a man should be in this world, and not be polluted and defiled with it?

Sh. He that doth delight in the holinesse of the spirituall life, he will not meddle with any schisme in Religion.

5. Ah. Yet I do beleeue that the Fathers, which were of better vnderstanding, that they might auoid the pollutions of the world, did betake themselues vnto wildernesses: that so being sequestred from worldly businesses, they might the better thinke vpō the maiestie of the most high God: Of the excellent *frame* of the celestiall spheares: The large compasse of the Ocean: The *strange* variety of the earthly *Globe*: Of *all* other things of naturall Philosophie: Of the powre of the most high God, And especially of the excellency of Man, who, in *respect* of the beautie of the reasonable soule, and the faculties thereof, is most like vnto the celestiall Angels. But in respect of his bodily parts he is like vnto a brute beast.

Sh. But I spake of that man which was created by Almightie God, after the forme and similitude of himselfe.

Ah. Where I pray you, father, is that image in man?

Sh.

Sh. In the faculties of the Soule and beauty thereof.

Ah. What then are those faculties of the Soule?

Sh. Vnderstanding, Memorie, and Will: For 6.
these three faculties are in euery reasonable soule.

Ah. How do these three faculties make a man like vnto God?

Sh. As euery reasonable soule, adorned and beautified with these three faculties, is one man: So that same God is the powerfull vnderstanding comprehending all, and commanding ouer all: He is also that word or soule which created the heauens vaultwise most seemlily; with all other things else whatsoeuer: Lastly he is that Will or Charitie, whose bountie and goodnesse preserueth all things.

Ah. These words are good, and such as all men ought to heare and regard.

Sh. It is not sufficient for a man to heare, that there is this power and propertie in God: And that a man do know also the excellencie of his soule vni- 7.
ted with the baseneſſe of this worldly life, like vnto a brute beast: And that he doth not indeed vnderstand what is good and equall, but is like vnto the vnreasonable creatures.

Ah. What is it therefore that he ought to do?

Sh. This he ought to do: As the Angels, the Heauens, and the Elements all are vnder the obedience of the Creator, and do alwaies sing praises and do those things, which he, whose name is alway to bee praised and exalted, hath ordained them *to do*: So man with the vnderstanding ought to glorifie God continually: And with the excellencie of Will, and

faculty of Memory in all matters we ſhould walke vprightly and honeſtly, and ſhun all ſinne and iniquitie.

Ah. Bleſſed is he that doth thus.

8. Sh. Truth *it is*; he is bleſſed indeed. For his ſoule beginneth to delight it ſelfe, in this world, with that kind of delight and ioy, that after this mortall life *ended*, ſhall be perfect and in Paradiſe compleate; which in this world is not poſſible for man to conceiue or apprehend: For our vnderſtanding cannot conceiue that, which was not firſt ſeene or, heard, or perceiued by ſome of the externall ſenſes.

Ah. Why then it *followeth*, That ſeeing the end of man is the bleſſednesſe of the ſoule: And that the portion *he looketh for* is ſpirituall, not animall, It muſt needs be thought, that that good thing which is propoſed to a man, is ſomething ſpirituall, not corporall, nor animall.

Sh. This confeſſion is ſound, and this confeſſion ought euery Muſſleman, that is of diſcretion, to make.

9. Ah. In truth, theſe words of *thine* do much reioyce me: But I maruaile greatly, why this is not a cuſtome amongſt the wiſer ſort of Muſſlemans, to talke and diſcourſe at all times of theſe arguments, and ſuch like matters *as theſe*.

Sh. *The reaſon is*, for that the Muſſlemans for the moſt part, do exerciſe themſelues in feats of armes, and do giue their mind to the ſtudy of the famous acts of former kings; not vnto ſtudies of Diuinity, and ſpirituall knowledge.

Ah. And what profite, *I pray you*, is there in the know-

knowledge of all storie of former kings of the whole world, if wee be ignorant of the true way, whereby we *are shewed* how our soule doth consent with the will of God, which is our end and onely felicity?

Sh. Our Prophet, our Aduocate, *I meane*, hath ordained the Law in the famous Alkoran, for the saluation of his people: For this is the property of the Law, that it draweth and tendeth vnto that end that maketh peace, and saluation of the soule, not of the bodie. For the bodie is dust, and subiect to mortalitie: But the soule dieth neuer; because it is of a diuine nature. *The end and effect of the law of God.* 10.

Ah. But a true and certaine obedience, together with an obseruation of the diuine Law is required.

Sh. That is out of doubt *true*. For in the Law are contained the commandements of God, which were giuen first vnto Moses, to this end that he should keepe and obserue the said precepts. And hereupon it is, that our Prophet in the title Ionas, saith, That the bookes of Moses and of the rest of the prophets are true; as also that the Psalmes of Dauid are holy: For in those bookes are contained the holy and pure commandements of God. *The bookes of Moses.* *Of the Prophets.* *Psalmes of Dauid.*

Ah. Moreouer in the same chapter also, if I be not deceiued, our Prophet saith, That the Gospell is true, holy and perfect. *And the Gospell approued by Mohamed.*

Sh. Nay, *which is more*, he calleth it a guide *sent* from God. 11.

Ah. What meane you *by that phrase sent as* a guide from God?

Sh. That is, a prophecie, a path, and a right way.

For

The Gospell is the gift of God or guide sent from him.

For at the time of Christs coming, the world was found fully repleniſhed with ſinne and iniquitie: And in all corners of the world men did worſhip images, in whom diuels did dwell; And there were none that knew God, but the people of the Iewes onely: For they did celebrate the name of God the Lord the Creator of all things. And men were drawne vnto this error and deſtruction by a litle and litle. And to be briefe; ſmall and great, all of them were vnder this diuelliſh and blinde ſeruitude.

All people of the world before Christs comming were idolaters, the Iewes onely excepted.

A H. What thing fell out at the birth of Chriſt?

S H. There fell out this. That he, like the direct & true beames of the Sunne, in a moment diſpelled out of the world, thoſe *clouds* of darknes; And he rouſed vp mankind and the poſterity of Adam from thoſe ſinnes by a litle and litle, by preaching and miracles. And after him, his Apoſtles, and Diſciples, and thoſe who followed him, exerciſed the *ſame things*, vntill that men had contemned idols, and wholly abandoned them, and did worſhip *the true* God, and loued the ſeruice of God ſincerely.

12.

Christ the true light of the word, By the preaching and miracles wrought by himselfe and his Apostles dispelled all darknes and idolatry.

A H. Therefore very worthily did our Prophet commend the Goſpell, and call it, a prophecy, and ſtraight way of God. For in truth ſo it is.

S H. When therefore our Prophet Mohammed came, was there no idoll at all in the world?

A H. Our Prophet came after Chriſt about 600 yeares; and therefore I thinke there were no idols, no not in any place; eſpecially in ſuch places where learned and diſcreet men *dwelt*.

13.

S H. What good thing did our Prophet adde vnto the Goſpell, ſeeing that the doctrines of it are holy

and

and perfect, as he himselfe doth affirme.

Ah. He added no other thing at all, then that which he himselfe doth testifie of himselfe in his Alkoran; to wit, That he himselfe also is a true Prophet; And that he hath talked oft-times with the Angell Gabriel. And that vpon Barak he went vp into the heauens: Item he saith, That God and his Angels do pray for him: Lastly, he saith, That Noe, Abraham, & his Apostles did follow his law & cõmandements

Sh. Here, *I adiure thee* by the most high God, *that thou* tell me, How these men did follow his law, seeing that they were before him many hundreds & thousands of yeares? 14.

Ah. But his law was written also by another, in a time before *that*.

Sh. This seemeth not to be true: For our Prophet himselfe saith, That he wrote them, and that by himselfe. Wherefore we do confesse; That the books of Moses, & of the Prophets, the Psalmes of Dauid, and the Gospell of the Christians, were commended and receiued of our Prophet.

Ah. Yet I am desirous to know whether all these bookes be but one, *or not?* And whether all of them do agree in all languages, which are now found in the world, *or not?*

Sh. There is no question of that: For the disciples of Christ, and his Apostles combined together with one consent, carried them, and by preaching *spread* them into euery corner of the world.

Ah. But if at this time there should be any language found, *wherein* the text and Scripture were different from that of other languages, what ought

then to be done?

15. Sh. It must be confessed that this did arise out of the ignorance of the Scribe: And that it ought to be corrected, and that text be made to agree with all other texts agreeing betweene themselues, especially with those texts, and most ancient bookes which were the first, and best corrected, that is, with *those written in* the languages of Abraham, the Syrians, Greekes, and Latines.

Ah. Thine opinion is good and very probable, & for my part I embrace it; and I do heare with great comfort, That there is such a consent of bookes *written* in different languages.

Sh. This was not the worke of man; but the will of God: For so Christ saith in the glorious Gospell, It is possible that the heauenly orbes may *perish* or faile, as also the earth: But it is not possible that there should faile or perish one letter of the law of God the most high, and of my precepts.

16. Ah. Tell me, I pray you, whether were there any other, beside our Prophet, which euer did speake with the angell Gabriell, *or not?*

With the Diuell he did assoone.

Sh. *Yes verily.* And not with Gabriel onely, but with God himselfe. For we do reade that many of the ancient Prophets, and holy fathers did talke *with them*, and one of them, *for examples sake*, was Abraham the prophet.

Ah. Was that hee which built the famous *city* Meccha, the Lord make vs noble by it?

Mecha built by Abraham.

Sh. Yea, euen hee which beleeued in God, and was obedient vnto *his word*. And Moses also, he spake with God vpon mount Sina; when as for the com-

complement of mankind and of the world, that is of his people, God gaue them the law, and the tenne commandements.

Ah. But who *else did euer* speake with Angels?

Sh. Abraham the prophet, and Lot the prophet, and Iacob, and many others: But Abraham did not onely speake *with them*; but there were with him at his house three Angels, which conuersed with him, and hosted there. It is also read, that Abraham saw three Angels, but adored but one onely; Now this one, was God the Father, with his eternall Word, together with his eternall Spirit, that is, that one God, which created all the world, and doth preserue and command the same. 17. *In the Godhead are three persons, euen the Mussle-mans do confesse.*

Ah. When these talked with God, or with the Angels, did they fall downe vpon the earth, as our prophet did, and did their colour alter?

Sh. No, but a certaine spirituall and bodily virtue and powre did possesse them. *A third kind of adoration, to be added to their Latria and Doulia.*

Ah. Seeing thou hast made mention of Abraham, Tell me wherefore he ordained the couenant? And why do wee now performe, and obserue the same couenant?

Sh. God said vnto Abraham, That all the nations, and kindreds *of the earth* should be blessed in his seed. Moreouer he said, That his seede should go in amongst idolaters: and therefore lest the Iewish nation should communicate with the wicked people, he commanded the law of the Couenant, that by it they might be distinguished *from them*. 18. *The end and vse of Circumcision.*

Ah. Therefore by that Couenant the Iewes were distinguished from prophane people, and

other idolaters.

Sh. Yea verily, he commanded it for this cause, and therefore *as concerning* the Iewish nation, so long as it remained in the wilderness, which was *the space* of 40 years, this statute tooke no place amongst them; but they were free from it: But so soone as they were gone out of the desart, this statute was commanded new againe.

Ah. Wherefore then did our Prophet enioyne
19. it vs, seeing that our nation hath alwaies commerce continually with *men* of other nations, as it is apparant *to all men.*

Sh. In this place I do know no other answer, but that our Prophet hath so commanded.

Ipse dixit. Ah. Yet it were good that a reason were knowne of this command, that an answer might be ready, for any that should make question of it.

Sh. And in my vnderstanding, silence is best in such a case.

Ah. Therefore let vs talke of some other matter. I suppose that I haue read in the Alkoran, in the chapter *Sfad*: And againe in the Chapter *Albakara*, That certaine Angels were conuerted into the shape of Satan, because that out of their pride, they opposed themselues against the commandement of God, when he commanded them to worship Adam.

Sh. Yea in deed, so it is written.

20. Ah. Why would God that the creature of greater dignity, to wit an Angell, should worship one of baser condition *then it selfe*, to wit Adam: For he is made of earth, and is mortall?

Sh. I know no other answer, but thus it is written

ten in that *booke*.

Risum teneatis amici? *The Moone, doubtlesse, in Mohammeds opinion is maae of a greene cheese. Here the Mussleman faileth in his Astronomie: For the Moone is lesser then the earth; although I suppose it is much too great for halfe of it to be put into Mohammeds sleeue.*

Ah. It is also written in the Alkoran, That the Moone was diuided equally into two parts: And that one halfe went into Mohammeds sleeue; and the other halfe fell downe to the ground, and yet after this, these two halfes were vnited *and set together againe* miraculously by him.

Sh. It is very true, so we do reade, and this was a miraculous act of our Prophet.

Ah. How was that possible that the Moone should fall to the earth? And how could it go into the sleeue of a man, seeing that the breadth of it is greater then all the whole earth?

Sh. So it is. Thy reasons and doubts are good, and they seeme to proceede from good vnderstanding; but I know no other answer then that our prophet hath so said.

21.

Ah. Moreouer there are written by him 12,000 sayings; And one saith, that the speeches that are true & good are but 3,000: Therefore all the residue are false. And therefore how shal a man be able to distinguish the truth from falshood? If he were a Prophet, how came it to passe that he spake that which was not true? For in asmuch as he was a Prophet, hee ought continually to speake truth, as the bookes of the rest of the Prophets do.

That in the Alkoran are very many fables.

Sh. In this place also, in regard of the maiestie & depth of the thing, I hold it best to be silent.

Ah. Next after this, let vs question of some words *and sayings* of the Alkoran: For it is full of such like as those *former* are. Thou saidst, That the world was full of idols; How then did all nations en-

tertaine and receiue so easily that law of his, I meane
22. of Christ, which indeed is deepe, but not broad nor obscure?

It was planted with much oppression.

Sh. They did not receiue that with such facility; But with much adoe, long labour, and *strong* opposition; By the testimony of Martyrs, and effusion of blood, for the space of 300 yeares: For with much

And persecution.

oppression also euen by the most principall power of the Emperoure of Rome were the Christians tormented *and afflicted* grieuously.

Ah. How were they at the length pacified?

Sh. In few words, his Apostles, that is, the disci-

But at length the truth prevailed.

ples of Christ, did many miracles, great, and true; so that *at length* the truth it selfe ouercame all those that gainsaid and withstood it.

Ah. Seeing then that the Gospell is holy and good: And that in it is *nothing but* truth and perfection, Why, as our Prophet also saith, ought we not to be obedient vnto the precepts thereof; And why
23. do wee not *rule our actions* according to the rules of it?

Sh. Indeed we ought to follow *it* without doubt, there is no question of it.

Ah. I would faine know out of the bookes of Moses, or out of the Gospels, or out of the bookes of the rest of the Prophets, and Psalmes of Dauid, which are so much commẽded in the Alkoran, whether wee may reade there any thing of the truth of God: Of his nature *and essence*; And of his will? And of what matter he created the world and all things in it?

Sh. I will answer vnto the last onely; and I do affirme

firme, that Moſes writeth, That *our* bleſſed God, by his bleſſed and holy word alone, did create the world. Moreouer alſo Dauid writeth, That Elohim, that is God the moſt high, had all things with him for a patterne of the workes of Chriſt to come, and of his Apoſtles. And to be brieſe, the ancient writings and the Goſpell do agree of one truth, of thoſe things *which concerne* Chriſt, which afterward were not by parables and figures; but were clearely taught of Chriſt by demonſtration, and manifeſtation of the way of truth and practiſe, (according to the will and pleaſure of God) of the attaining of the glory of the *kingdome* of heauen, that is, of Paradiſe. 24.

Ah. But I heare that his precepts are very hard & ſubtill.

Sh. Yet Chriſt ſaith, My burthen, that is my precept, and my law is good and ſweet. For it is the law of loue and mercy; And whereſoeuer there is loue & compaſſion, in very deed there is God; And therefore by his aide *and aſsiſtance* whatſoeuer it be that doth ſeeme to vs and our ſences, heauie and difficult, ſhall be made light and eaſie.

Ah. Theſe great perfections were by our Prophet attributed to the glorious Goſpell; and therefore he calleth it, perfect, and a gift giuen of God. 25.

Sh. It muſt needs be confeſſed, that he attributeth to him a diuine perfection; and that his power it was, which was ſeene to be in him, by reaſon of thoſe many miracles *which he did*; As it is read, That hee gaue ſight to the blind, which was ſo borne by nature: Hearing to the deafe: Speech to the dumb: And life vnto the dead, after they had bene laid

in

in the graue.

Ah. How was the law of Moſes receiued of the Iewes, which they did *ſo much* withſtand?

The law of God was confirmed by miracles, blood of Martyrs, and Demonſtratiõ:

Sh. It was giuen by God, vnto Moſes in mount Sina, with thunder, lightening, and fire *falling* vpon the multitude of men which ſtood vnder the mount: For the men heard and ſaw all that was done to *come* from God: And therefore they did confeſſe that that ſame law was giuen by God: Moſes alſo did ſhew great miracles, and was famous amongſt men for his Religion and loue of God almightie *toward him.*

26.

But the Alkoran was not thus confirmed: Therefore it is not the law of God.

Ah. In like maner alſo, if the law of our Prophet and his Alkoran of ſo great eſteeme be giuen of God, it is meete that it be confirmed by the teſtimony of Martyrs: By the perſwaſion of miracles: And by ſome demonſtration from God almighty.

The Alkoran of Mohammed eſtabliſhed by Stafford law.

Sh. In the Alkoran there is no mention at all made of miracles, done by our Prophet, more thẽ of a prophecy of the ſaid Prophet, ſaying, That his law is good and giuen of God: And that whoſoeuer ſhall not follow it, or ſhall not receiue it, he ought to be ſlaine with the ſword: Or elſe he muſt pay a tribute if he perſiſt in his owne religion.

Ah. Seeing then that God almightie, for the confirmation of his law and of his owne word, did ſhew miracles continually; Why now are there required the ſpeare and ſword, which are offenſiue things, & ſpilling of blood; ſeeing that he himſelfe, out of the fulneſſe of his mercy, ſaith, I wiſh not death & murthers, but life? Moreouer, he created vs in his good pleaſure, that we with a good will in loue might receiue

27.

ceiue his law, and yeeld that vnto him, which is due to our God and Creator.

SH. So it is written by our Prophet, and so he hath commanded vs. But I will not forget to answer your second question which you proposed before, to wit out of the Gospel, Whether there be *in it* any thing to be obserued of God, *or no?* And what thing the nature of God is? I say that thou hast, *in making these questions*, committed a great sinne, in that thou durst for shame speake such a thing. For man ought to know that God is constant and true: And that he is the Creator of all things, visible and inuisible. But what his essence and nature is, that we cannot 28.
vnderstand or know: For within the compasse of our vnderstanding that his nature doth not fall: But when our vnderstanding doth diue into the inuention of this thing, it is left wholly in base ignorance: Euen as our eie, being opposed against the beames of the Sunne, doth not onely not see it, and lose the light of it: but doth wholy lose the faculty of seeing, which before it had. Beleeue therefore, good sonne, in humility whatsoeuer is *to be beleeued* concerning the things of God. And run not out at any time into speeches to say, That God cannot do all things: For God is omnipotent, and doth much in many matters, whose causes we can by no meanes know, neither ought we to search into them: For they remaine layd vp in the treasurie of his secrets, which cannot be comprehended.

AH. I haue sinned, and I do acknowledge my sinne: For it is true that thou hast said. But I would willingly know for what cause our Prophet doth call

29. Christ, The word of God, or the soule of God, or his spirit: Yet I know not whether I may aske that question, *or not.*

That Christ is the word of God; And the breath and spirit of God, Mohammed sheweth by a similitude.

Sh. Yes, you may, and it is easie to answer it. Christ is the soule or word of God, as the beames of the Sunne are the very essence of the Sunne, and nature *thereof.*

Ah. Therefore we may say, As the Sunne is in heauen and in earth perfectly by his beames: So is God in the height, and in the earth, by Christ his word.

Sh. It is right. There can no comparison nor similitude be made *of any thing* amongst all the works of God *to represent this* vnto the vnderstanding but by this example.

Ah. I thinke so. But I see another thing beside the beames and the Sunne, and that also distinctly, to wit, heate, by whose cause and vertue, whatsoeuer is seene vpon the earth doth grow and spring.

Sh. So *is there* in God almightie and his word:

30. For out of them do proceed and arise the holy Spirit, by whom our spirit doth liue, and moue, to do that which is good. And where there is the helpe & *furtherance* of this spirit increasing, there euery thing is easie, and there is much ioy.

Ah. The Lord blesse you. I am very glad of this sweet conference, and my soule is much comforted in all *thou hast said.*

Sh. This fruite springeth not from me. But it sheweth it selfe out of the vnfained workes. God bestoweth vpon vs these good fruits, and fame thereof vpon all men: For they do reioyce and delight themselues

ſelues, and reſt quiet in the vnderſtanding and in the ſpirit, as thou doſt at this time.

Ah. O that all Muſſlemans were taught and inſtructed by thee. For then I hope that euery one of them would be as wiſe men are, ioying and contenting themſelues in that pleaſure that is infinite. For that man which reſteth not ſatisfied and contented in theſe demonſtrations, is by me eſteemed as a foole, and no wiſeman. 31.

Sh. Our Prophet alſo doth honour and magnifie the myſteries of God the moſt high; but doth conceale them: And therefore he hath adiudged *it to be true* and without doubt, That Chriſt was borne of Mary the virgine: For ſo he doth abſolutely confeſſe, and he maketh no doubt at all of it, but that this natiuity was one of the *great* workes of the bleſſed God. And this ought to be the faith and confeſſion of euery one, and to make no queſtion of it. For that were a meere deniall *of it*.

Ah. Why do we ſearch into the profound ſecrets of the power of God, and of the knowledge of him which is infinite; ſeeing we do not know the cauſes of naturall operations, which are wrought in our owne bodies, and ſoules alſo; to wit, How wee are borne? How we do grow? How we are of little infants, made great *men*, and many other ſuch like, which do appeare manifeſtly to our eies, and yet we are ignorant of their *cauſes?* 32.

Sh. See therefore how excellent the word of God is, and how wonderfull; which although it be from the mouth of ſome weake ſeruant, yet it worketh wonderfull matters; as wee reade of Elias the

Prophet, who in the name of God cauſed fire to come downe from heauen. Now he doth come neare vnto Elias, whatſoeuer he be that doth call vpon the name of Chriſt. Amongſt the idolaters, the idols did fall downe, and were broken in peeces, by the vertue of his glorious name.

Ah. I alſo do reade and haue heard by many, That in the name of God almightie and Chriſt, the Chriſtians haue done the like miracles as theſe are,
33. and that by the word of God they haue reuiued the dead.

Sh. We ought to confeſſe and beleeue in God with humbleneſſe of mind; as Abraham the Prophet did, who, out of the perfection of his beleefe, would haue ſacrificed *his ſonne* Ishak; notwithſtanding God had promiſed vnto Abraham, that in his ſeed all Nations ſhould be bleſſed. Now in the time of ſlaughter, the Angell Gabriell came downe from heauen, and caught him by the hand, that he ſhould not kill him; and came with a Lambe, or a Ram, which was to be ſacrificed: and ſo Ishak was not ſlaine; although he were offered vp by his father, & laid vpon the altar, and vpon the wood; yet he was preſerued aliue.

Ah. This was a great myſterie, and muſt needs ſignifie ſome great matter.

Sh. It is indeed a great myſterie; But this time,
34. is not a time to vnfold it.

Ah. Neither haue I any deſire, *at this time*, to ſearch into any ſecret myſterie: But hereafter I will, as farre as it may ſtand with humility, and the feare of God, doing good workes vnto my ſoules health.

Sh.

Sh. Euery wiſe and vnderſtanding man ought to do and to thinke thus: For the loſſe of thoſe good things which God offereth to vs in Paradiſe, are a great dammage.

Ah. I am deſirous to heare what thoſe good things are: therefore tell me them. For in the recitall of them we ſhall be incited to do good works.

Sh. Our Prophet in his glorious Alkoran ſaith, That God will giue to thoſe that do good, all pleaſant graces, faire houſes, virgines, and damſels: Moreouer, that to euery man ſeuerally he will giue of euery thing ſtore, together with goodly garments; Now all this ſhall be cauſe of very much ioy.

Ah. I maruaile much at this: For our Prophet 35.
alſo in the glorious Alkoran ſaith, That men ſhall come & ſhall be gathered together in the day of promiſe with goodly bodies, which ſhall neuer die at all: And therefore man ſhall not neede to eate: becauſe he ſhall not die. Neither ſhall he haue any need of women: For in Paradiſe he ſhall haue no children: For in this world God giueth women for iſſue and childrens ſake. And if a man haue iſſue, hauing eternall life, that is, being a citizen of heauen, I demand of thee, How their children ſhall be? If they be mortall, or ſubiect to death; then it followeth, That of an immortall man ſhould be borne him that were mortall, which were abſurd to grant: For euery thing begetteth ſome thing like it ſelfe. Now if an immortall man ſhould be begotten, this were a new kind of 36.
generation, which is alſo abſurd.

Sh. As I haue ſaid, this is thus read in our Prophet; but this is one of thoſe fictions, which himſelfe

saith he did write in iest: For our state without doubt, shall be like vnto the blessed estate of the Angels, and other heauenly spirits, enioying the glory of God. For there must be in Paradise no consideration of meate, drinke, women, or such things. For all these things are giuen to vs of God, in this world, as conuenient for our bodies, and fleshly part of ours, that are imperfect of *themselues*, to preserue mankind; And are no waies necessary for this purpose in Paradise.

Of Adams creation:

37.

Ah. I also do verily thinke so: For we all know generally, That God created Adam; And that out of his side he also formed one woman; And that he said to Adam, This is flesh of thy flesh, and they two were one flesh, that is, one man, with one woman.

Of his fall:

Sh. Man after the fall of Adam, fell into a state that was not very perfect, but disordered: And by this meanes one man is not content with one woman, but doth desire many and diuerse, for the satisfying of his concupiscence, and lust that he hath vnto *their* company. Moreouer also we know that garments were at the first giuen of God to Adam & Heua, to couer their nakednesse withall, after they had committed sinne: But man hath made himselfe goodly apparell, of new and diuerse *fashions*. Adam had an house for the needfull vse of it; that man (which was borne naked without haire, which other liuing creatures haue, that do moue and abide in the ayre) might dwell in it, to defend himselfe from the violence of summer and winter; From the danger of cold, and heate of the Sunne; From raine, and snow, and such like things offending.

38.

Ah.

Ah. Heare, I pray you, that saying, That euery man hath need of a wife, an house, and apparell another day in Paradise, seemeth to argue that there is no Paradise: For Paradise is a place wherein there is all good things, without any manner of want: also life eternall, without death. *What Paradise is?*

Sh. Thou saist true; and we do know it *to be so:* But thus our Prophet hath written: And therefore we must say nothing.

Ah. Where truth may be spoken, and that to the saluation of our soules, there we ought not to hold our peace; but euery man is bound to seeke for his saluation, yea although he should swarue from all the world *else*; and indeed thus he ought to do. For what profite do Noblemen, Princes and Kings get, by their obtaining and enioying of honour, or the whole world, and of other * riches, by the sword and speare and by death, without the knowledge of his law? seeing also that by this ignorance, their soules do remaine, by the iust iudgement of God, (for their pride, without faith,) accursed with the diuels in Gehenna for euer and euer. 39. * *Arab.* Slaues, *wherein a great part of the Mussemans riches doth consist.*

Sh. These conceipts of yours do strike a terrour into me. But that this sinne be not laid to the charge of my soule, I will satisfie thee; yet to morrow; *not now.* For now the time is well spent, and the night groweth on. I will, I say, tell thee and declare vnto thee matters of great moment and weight, which I haue learned by my study, more then 40 yeares since, of our law, and other bookes which our Prophet doth highly commend; And I doubt not but thou shalt rest satisfied and well pleased. But go along 40.

along with vs on our iourney.

Ah. The Lord increase your Honours *health*, and the Lord blesse you. *I am bound* alwaies to loue you especially *aboue all men*, for this your promise, and I hope you will performe as much; and I shall *alwaies* pray vnto the Lord to reward you for it abundantly.

Well, let vs go on our iourney.

The end of the first Dialogue.

The ſecond Dialogue.

Ah. I Did ſo reioyce at our confe- 41.
rence, which we had yeſterday, that ſince I was borne I do not remember that euer any thing hath reioyced me more.

Sh. In deed, this is the excellent property of the vnderſtanding, when it learneth any ſpirituall thing, and is delighted with diuine conceipts; where our ſoule *reſteth*, as in the worthineſſe and bleſſedneſſe of them, it deſireth alwaies to go on forward.

Ah. Therefore many men, being in ſome grieuous ſinne, when they are by their owne will, depriued of this ſpirituall delight, they are delighted onely with worldly and bodily pleaſures, like brute beaſts, which haue no vnderſtanding nor capacity.

Sh. And *on the contrary*, wiſemen alwaies of euery profeſſion & countrey haue knowne, *and* taught, That the true ioy *and comfort* of man is in liuing according vnto reaſon. For in it is *his* perfection; not in luſtfull ſenſuality: for in it is *nought but* vile ſhame, by no meanes to be entertained, and for the moſt part vnlawfull. 42.

Ah. Moreouer alſo, This ioy that doth ariſe out of knowledge, as thou haſt ſaid, I take to be another kind of ioy; and man alſo himſelfe delighteth and ioyeth in it much more *then in the other*.

S H. What manner of thing is this?

A H. It is that when a man cometh to honour, wealth, or command ouer *other* men.

S H. This is indeed a ioy; but *it is* a worldly *ioy, and that which ſoone* decayeth: For it hath an end at
43. the death of the body: Yea and oft-times alſo before the death of the body it is loſt by many accidents & caſualties. But the ſpirituall ioy which is according vnto perfection, beginneth in this world, and continueth in the world to come for euer and euer. For it draweth our ſoule vnto his *true* end, that is, vnto God our Creator.

A H. In truth there is a great difference betweene this ioy, and that: And ſeeing that this ioy, which thou calleſt worldly *ioy*, is ſo ſmall a ioy, of little continuance, and doth ſo ſoone decay; I do maruaile why all wiſe men do not ſeeke after this which is eternall and ſtable.

S H. This groweth *and ariſeth* out of the imperfection of wiſedome in them. But he is wiſe indeed, that doth ſeeke and labour to find himſelfe euery day *thus* reioycing more and more.

A H. Teach me therefore, I pray thee for Gods
44. ſake, how a man may begin to enter into this way, & to ſeeke it with his heart.

S H. Firſt of all, he muſt winde himſelfe out of all deſire of *worldly* buſineſſes, wealth, and worldly preferments, *and* that from the heart; as *in deed* being things that are but additaments, hindering our courſe to runne from all luſtfull ſenſualitie that is vnlawfull. For the earneſt endeuour of the Spirit, and fleſhly concupiſcence, *contending* one with *another*,

do

do ſtay the courſe of the Spirit, and meditation of godly *matters.*

Ah. What thing then may helpe a man, to ſeparate himſelfe from theſe vnlawfull things?

Sh. This ſhall be done by the helpe of God; By the meanes of an vpright life; By obtaining of perfection; that is, by true religious ſeruice, and knowledge of the precepts of God, and of his Law: By relying vpon him; and being moued according to his will and *pleaſure.* 45.

Ah. Teach me, for God almighties ſake, out of the law of our Prophet, out of euery Aſſora of the ſame, ſome certaine perfections, which I may follow: and ſome other out of the commandements of God, which I may follow. For the law which was giuen of God muſt needs containe all perfections & holy rules.

Sh. This demand of thine doth ſhew, that thou haſt not read the Alkoran.

Ah. Why do you ſay ſo, ſeeing that you know that I loue to reade it at certaine *conuenient* times?

Sh. This therefore thou muſt know, That our Prophet doth ſay, that there is not any one man that can vnderſtand the Alkoran: And that himſelfe alſo did not know the meaning and expoſition of it: And that God alone doth know the ſence of it. 46.

Ah, Moreouer this is well knowne vnto vs *all,* That our Prophet did go vp into heauen: And therefore wee muſt needs know what perfection he was worthy of, for this fauour.

Sh. In deed himſelfe doth record in the Alko-

Fabula pluſquam Talmudica. *One of R. Lumleys tales.*

ran, That he aſcended vp into the higheſt *heauen*: but he ſpeaketh not one word of his worth, *dignity*, and perfection. But he ſaith, That Gabriel on a night did knocke at his gate; and he aroſe out of his bed, where he did ſleepe with his wife Aïſha; and he opened the gate, and the Angell ſaluted him; and ſaid vnto him, The peace of God be vpon thee and thy wife: thou muſt with me go vp into heauen, that thou maiſt ſee in this bleſſed night the ſecrets of God. Now this viſion and iourney did neuer befall to any ſonne of Adam. Item, he reporteth in the Alkoran,
47. That he rode vpon Barak, which was with Gabriel; And Barak did ſpeake, ſaying, Thou ſhalt not ride me, except thou wilt promiſe me to pray for me, before the maieſtie of God almightie, and his excellencie. Then riding vpon him, he was carried, as he ſaith in his Alkoran, (praiſe be giuen to him that led his ſeruant vnto his end) and from thence alſo he went vp by ſtaires, euen vnto the very throne of God, as he ſaith.

Ah. I am amazed at this thine anſwer.

Sh. Wherefore and for what cauſe?

Ah. For that if we do yeeld to go to heauen, either by Barak, or by any *other* going vp, by the meanes of the Angell, & by aſcent vp by the meanes of ſtaires, as our Prophet went vp by Gods helpe, & ſpeciall fauour; then we ſhall neuer come to hea-
48. uen: becauſe this ſpeciall helpe ſhall not be granted to all the world. Furthermore tell me, I charge thee in Gods name, ſeeing it is not poſſible to vnderſtand the Alkoran, how God Almightie doth command that we ſhould follow it? And ſeeing the law is not

to

to be knowne, it is impoſſible alſo to obſerue it. And if we which do follow it, do not vnderſtand how to keepe it and vſe it; then how is it poſſible to do after the will of almightie God, that by the meanes of this law, we may demand of him Paradiſe?

S H. I ſay vnto thee, as our Prophet did ſay, ſpeaking of his owne religion. But I will not declare this plainely: For God onely knoweth the ſence of the Alkoran.

A H. I do not beleeue that there was euer any other religion in the world *but this*, that was vnknowne to thoſe that were *bound* to keepe it, and to follow it.

S H. Without all doubt the law of Moſes, the ancient Prophets, and the glorious Goſpell, were written orderly, and plainely: And therefore our Prophet in the Aſſora *intituled* Ionas, ſaith; If there be any doubt to thee in religion, I haue told thee & enioyned thee, *ſaying*, Seeke the declaration and expoſition thereof of them which did reade it before we did: to wit, of the Iewes, and of the Chriſtians, which did reade the Law and the Goſpell before our time. 49.

A H. I did neuer reade the Goſpell, neither did it euer ſeeme good vnto me to take that labor in hand: For I do know that I ſhall not be able to attaine vnto it; that is, to *conceiue* how thoſe Chriſtians do worſhip one God onely; and yet they ſay that Chriſt is the Sonne of God; Now the Father and the Sonne are two Gods; ſeeing alſo that God Almighty hath a Sonne not hauing a wife.

S H. If there be no other *greater* difficulty *then this*,

50. deſpaire not; for an anſwer is eaſily ſhaped to this queſtion. For I my ſelfe, was once of this opinion, but I wiſhed that I might vnderſtād it. And *at length* I was ſatisfied and fully perſwaded of it; for it is a thing plaine enough, and it cannot be denied.

AH. In mine opinion it is a very ſtrange thing, that thou *ſhouldſt ſay*, It is a matter manifeſt: But thou art a great learned man, and very old, and thou ſaidſt, I was ſatisfied. I intreate thee therefore, for God almighties cauſe, *to ſhew me* the expoſition of it; that I may learne, and make profite by thee.

SH. Hearken with the eare of the ſpirit: for except thou *do ſo*, thou ſhalt not vnderſtand *me*. For this doth turne it ſelfe vnto almighty God.

AH. Say on, ô SHEICH, I intreate thee for Gods cauſe.

SH. *I ſay*, That the Chriſtians do confeſſe that
51. there is one God, ſimple, euerlaſting, eternall, almightie, iuſt, as we Muſſlemans do confeſſe.

AH. In this point therefore our confeſſions do agree.

SH. They do ſay, That the Father, the Sonne, & the holy Ghoſt, are but one God: For all theſe three are onely but one diuine eſſence.

AH. This I do alſo well vnderſtand.

SH. Thou vnderſtoodſt yeſterday, how that euery rationall ſoule of man had three faculties, to wit, Vnderſtanding, Memory, and Will; Yet the man, *in whom this ſoule is*, is no more but one man.

AH. This alſo is true, and it behoueth euery man to confeſſe ſo much.

SH. I do alſo beleeue that the rayes of the Sunne do

do come out of it: And that from the fire heate doth iſſue; And that a word alſo doth ariſe out of the vnderſtanding vttering it. 52.

Ah. All this alſo is cleare.

Sh. Now we ſay, That he that begetteth is the Father: And that which is begotten is the Sonne.

Ah. In deed ſo they ſay.

Sh. So in the ſame manner therefore the Chriſtians do ſay, That Chriſt was the Sonne of God: Becauſe he is his word; and God is the Father: For he was begotten of him; as the ſpeech is begotten of Reaſon; and as of the Sunne, the beames. Now as reaſon and ſpeech are of one & the ſame eſſence; And the nature of the Sunne, and of his raies are one and the ſame: So Chriſt the *Sonne*, with the Father hath one and the ſame nature; And the eſſence of *them* is one and the ſame: And therefore *they are* but one God, and not two Gods. Now becauſe that our Prophet in the Aſſora intituled *Anneſa*, ſaith, That Chriſt is the word of God; we muſt needs, in regard of the former demonſtrations a little before *premiſed*, alſo confeſſe, That he is the Sonne of God; becauſe he is his word, and is borne of him: it followeth therefore, That there is but one God. For the eſſence *of both* being but one; alſo the diuine nature is but one *and the ſame*. And to ſay without any ground, That God almightie ſhould not haue a Son without a Wife, were mere madneſſe: For God is a very ſpirit: and in this diuine generation there needeth no vſe of a woman. Whoſoeuer denieth this, denieth alſo *and ſaith*, that God is not an eſſence. For in God there is no dimenſion. He denieth alſo *and* 53.

ſaith,

ſaith, that God doth not liue. For he doth not eate. Now this is mere ignorance and a great madneſſe.

Ah. This is plaine, that God doth not eate to ſuſtaine life, as man doth: otherwiſe he ſhould not be God.

Sh. And therefore I ſay, ſeeing that our Prophet
54. doth ſay, That Chriſt is the word of God, and doth name the word, his Sonne; (for he is borne of him) therefore we muſt alſo confeſſe, that Chriſt is the Sonne of God; thus then your queſtion is anſwered.

Ah. By theſe parables that thou haſt declared, it ſeemeth ſo in my *iudgement:* and that it may not be denied. For indeed thou haſt expounded the matter truly and well: and I am glad of it, and in all things I am well ſatisfied.

Sh. I told thee, That thoſe diuine *and heauenly* things which are not ſeene, are not comprehēded by the vnderſtanding, neither are they conceiued of vs, but by the meanes of ſome other creatures of God.

Ah. Well, but I haue another doubt, and that alſo a great one. It ſeemeth that we cannot reade the Moſaicall bookes, for this purpoſe: And in like manner the Goſpell, can we not reade for expoſitions and comments, although our Prophet do command *the ſame.*

55. Sh. How is this queſtion another doubt?

Ah. The doubt is, That all thoſe bookes were altered *and corrupted* by the Chriſtians, eſpecially the name of our Prophet, as the Muſſlemans do affirme.

Sh. Art thou then one of them which do thinke ſo?

Ah.

A H. I do verily beleeue as all other of them do beleeue.

S H. But this is a foule error, for this reaſon onely: If the Moſaicall bookes and the Goſpell had bene altered; or if they ſhould haue bene one oppoſite to another, our Prophet would not haue ſaid, That his writings ſhould bee corrected by thoſe bookes. And in like manner it cannot be ſaid, That they were corrupted, for this one other reaſon alſo: For the Chriſtians and the Iewes are contrary *one to another*, and there was *alwaies* enmity betweene them: But the text to them both is but one and the ſame. In a word, the *Hebrew* text of the Iewes, doth agree with the Greeke and Latine *texts* word for word. Furthermore, after *the daies* of our Prophet, which was after Chriſt, ſomewhat more then 600 yeares, as I told thee yeſterday, there were alwaies hereticks, as Arians, Neſtorians, Iacobites, & others; ſeeing that they all haue one Goſpell agreeing in all points: And for that becauſe in diuerſe languages, in the which they are found written: And that in all corners & kingdomes of the world, the text is found ſo to agree, that not ſo much as in one *iot or* title they do diſagree; ſeeing it is thus, *I ſay*, it cannot be iuſtly ſaid, that the Iewes and Chriſtians haue agreed, throughout the whole world, of ſuch diuerſe nations, to blot ought out of the bookes aforeſaid. Neither doth it ſatisfie reaſon to ſay, That they haue blotted out the name of our Prophet, who in the Alkoran, in many places doth commend Chriſt, and the Virgine Mary his mother. Therefore if the Chriſtians had put out any names, they would haue put out

56.

57.

the name of the Iew, which was the cauſe of his death; or the name of Pilate, who crucified Chriſt; not Mohammed, that commendeth *him*.

Ah. If this be thus, it is confeſſed by thee, that theſe bookes were neuer corrupted; and then, that they are bookes which had remained 600 yeares, to wit, from Chriſt vnto the coming of our Prophet.

Sh. By the aforeſaid demonſtrations, thou muſt of neceſſitie ſay ſo, willingly *beleeue it*, and confeſſe as much. For the contrary & aduerſe opinion is euery way without any ſhew of probability, and hath no ground.

58. Ah. Our Prophet, in the Chapter Albakara, ſaith in the perſon of God himſelfe: We haue ſent downe the prophecie of God, and we haue kept *it*. Now it ſeemeth to me, that the meaning of *this word* Prophecie, is nothing elſe but the glorious Goſpell.

Sh. So *indeed* this place is vnderſtood.

Ah. Therefore our Prophet ſaith *it*, that he alſo doth magnifie the Goſpell, and doth according to the precepts of the ſame.

Sh. This is very apparant: For he doth highly commend it, and ſaith that it was giuen by God, and is complete *and perfect*.

Ah. I haue read alſo in the Chapter Almaïda this ſaying, To haue many bookes and to increaſe them doth profite nothing, without a fulfilling of the Goſpell and the Law, that is, of that which our Prophet doth teach in it.

Sh. By hauing of bookes, are ſignified the Muſſlemans: and ſo it is vnderſtood alſo in the Aſſora *Anneſa*, and other places.

Ah.

Ah. We ſay, That God Almightie gaue the Law to our Prophet laſt of all, as a ſeale of the Prophets, and complement of the law of thoſe which went before. How then is it giuen vnto the Moſaicall law and the Goſpell? 59.

Sh. We do alſo ſay, he is a generall Prophet to all Prophets. But wee know that he knew not any language but the Arabicke tongue only; neither did he ſpeake any other language; neither had he learned any other tongue; And *indeed* the Alkoran is not found *written* in any other language but in the Arabicke tongue onely.

Ah. Therefore there remaineth yet another great difficultie, *videl.* How this law ſhould be vniuerſall, ſeeing that it is not found written but in the Arabick tongue *onely*; and *for that* this our Prophet could not ſpeake any word of any other language: and becauſe that he and his law were not for all men, & for all creatures *or people.*

Sh. Wherefore do you thinke ſo?

Ah. Becauſe I do ſee that God Almighty would firſt that the Goſpell ſhould be for a generall law to all men: And therefore God of all goodneſſe gaue the knowledge of all tongues miraculouſly to his Apoſtles, and to his Diſciples and Preachers. Wherefore they by & by preached it throughout the whole world: and the Goſpell was written in all languages. Now this thing was requiſite for vs alſo to do, both for the honour of God, and his praiſe, as alſo for the ſaluation of our ſoules, throughout all kingdomes of the world; ſeeing that our Prophet doth ſay in the Chapter Amran, That no one man ſhall 60.

be ſaued, but by his mediation or by his law, and not otherwiſe.

61. Sh. I told thee, that our Prophet ſaith, that himſelfe doth not vnderſtand his owne law; but God onely *doth vnderſtand it*: for he is moſt skilfull. Who therefore can teach it, or know how to preach it?

Ah. Therefore we do follow that, which is vnknowne to vs. Now how much, and how groſſely do they erre, which do not vnderſtand, or haue not heard the law? But by your patience I vnderſtand that this reaſon is not receiued *as current*.

Sh. Wherefore?

Ah. Becauſe that in the Alkoran there is in truth no ſentence written, but it may be vnderſtood of euery one that vnderſtandeth the Arabicke tongue: Yea and thou knoweſt it: for thou had read much.

Sh. I know well, but in reſpect of the loftines of the phraſes of our Prophet, I ſpake it.

62. Ah. But let vs leaue all other demonſtrations, and let vs conſider this one ſentence onely, to wit, that ſaying, (That God gaue his law in the world, which may not be vnderſtood, eſpecially of thoſe which follow i,t) it is beyond the *reach* of reaſon, and *compaſſe* of faith.

Sh. Truth it is, that this is ſtrange: yet it may not be ſpoken of God Almightie. For an vnderſtanding and iuſt man, doth not command to another man, any thing but that which he doth vnderſtand, which is within his abilitie, & is poſſible for him to do. And ſo if God be moſt wiſe and iuſt, he will not force the ſoule to any thing, but that which is within compaſſe of it. This confeſſion is ſound, and thus we ought to beleeue:

beleeue: For God is moſt wiſe *and* iuſt *in very deed.*

Ah. Yet I cannot but maruaile, how it cometh to paſſe, that our Prophet, in his Alkoran, which is the law of God, a ſerious matter, as wherein is declared *the meanes* of the ſaluation of our ſoules, hath inſerted in it ſuch ſmall matters, and ſo impertinent; As of the Ant, of the Smoake, and ſuch like: for theſe do no way further a man in matters of religion or of his ſaluation. I pray you, what profite do you get by the Ant that did ſpeake? or did not ſpeake, but laugh? Or that the heauen was made of the ſmoake; and the ſmoake, of greene things and of the ſea? And that the ſea doth run from the mount Kaf, which doth compaſſe the whole world, and the earth, and ſupporteth the celeſtiall orbes? 63.

Sh. This the Aſtronomers do denie: yea all Philoſophers do improue this opinion. But therefore they are ſpoken parabolically.

Ah. It is a foule ſhame that we ſhould ſay ſo: that in our law *I meane* there ſhould be any ſuch thing, that either of wiſe men, or of others, ſhould be taken as falſe and fabulous: For then euery thing ſhould remaine doubtfull and vncertaine: neither do I know which way or what part *to take*, to proue, that this law onely is true and neceſſary to ſaluation; ſeeing that wee cannot proue this, That it was demonſtrated by apparant miracles from God. Now if it ſhall be ſaid, that this *Law came* from God; as the Law of Moſes did, which God gaue vnto Moſes in mount Sinai, in the day time, with fire, thundring, and great lightning, for the ſatisfaction of his people, which ſaw and heard, 64.

and certainly knew that God gaue *it*. Thus also was the Gospell confirmed by miracles, and great wonders, which Christ *first* did; then his Apostles, and lastly his Disciples; As, the giuing of life vnto the dead in all *sorts* of men; The giuing of sight of the
65. eies to the blind: hearing to the deafe, health to those that were sicke of any manner of disease; as our Prophet doth also witnesse in the end of the Chapter Almaïda of his Alkoran. Lastly, his ascẽsion into heauẽ, by his owne perfection onely; at noone day: in the presence of his Apostles, of such I meane as were his followers; The coming of the holy Ghost vpon his Disciples in the day time also; *and that* with thundring and lightning: of the firie tongues; and of the Disciples which did beleeue and feare, became blind and feareless, and without any feare did assaile all the wisemen, and learned men of the whole world.

Sh. I haue heard *as much*, and all thou hast said is true: But now I answer saying, I do maruaile at thee; thou wouldest haue all things that our Prophet hath written to be found, and yet he himselfe saith, I haue
66. spoken 12000 sayings and sentences; of which 3000 onely are true: the rest are grosse absurdities.

Ah. I say once more, that the Law of God must be true; *there must* be no contrariety *in it*. For God is most pure and true iustice, he is most wise, neither is it possible that he should be contrary to himselfe any waies.

Sh. I do confesse that your words are true, and that your obiections are discreet. I my selfe haue studied very diligently these 40 yeares *these matters*, yet I cannot answer thee. And moreouer your words I

cannot

cannot but approoue. Well, it is good that we leaue *theſe things* thus at this time.

A H. If my ſpeech be not burdenſome vnto thee, I pray thee let me bring one other doubt, which I would faine vnderſtand, and which for the honour and credit of our Prophet and his law, I wiſh I might be taught by thee. 67.

S H. I haue told thee, and promiſed thee, to anſwer thee faithfully and truly: and therefore ſay what thou wilt and thinkeſt good, I will heare thee willingly.

A H. Amongſt all the good things that appertaine to a man, virginity, and purity *of bodie* is the chiefe, and greateſt of all. For a man is borne a virgine, and ſo continueth, vntill by the ſuggeſtion of the diuell and vntamed luſt, he is *made* to fall into the bottomleſſe pit of ſinne.

S H. This *indeed* is a ſpeciall vertue, and Angelicall perfection.

A H. It is alſo the perfection of mankind: yet *indeed* it is not for euery one, but for Saints. Wee do reade in the law of Elias, that he was a virgine, and ſo did alway continue: Moreouer in the Goſpell wee reade, that Iohn the ſonne of Zachary, and Iohn one of the diſciples of Chriſt, were virgines. And indeed, that which is commended of all and receiued *for truth*; and is alſo of our Prophet receiued and greatly commended, *is*, that Mary, the virgine, the mother of Chriſt, was conceiued by the holy Ghoſt; and that after the birth of Chriſt ſhe alſo remained a maid & virgine for euer as long as ſhe liued. Now by this perfection, that is, by virginitie, it is knowne that he was 68.

of

of God accepted for his perfection.

Sh. And this euery man doth *beleeue and* confeſſe: but of this what doubt doſt thou make?

Ah. *Marrie* this; ſeeing that our Prophet was not a virgine, as other Prophets were, which were pure, and beloued friends of God, it muſt needs be that he was one of the company of the ſhameleſſe and void of grace.

Sh. Why doeſt thou ſay ſo? what, was he ſhameleſſe?

69. Ah. It is not ſufficient to ſay it: but it ſhall bee prooued: for he that loueth perfection, he doth not only not do any vile *thing*: but he doth not ſo much as ſpeake any misbeſeeming ſpeech. Now ſeeing that our Prophet did not onely write that he had many wiues: but he writeth alſo that he loued his maide, and lay with her; and thereupon when Aïſha his wife was angry *with it* and rebuked him, he promiſed with a great oath, that he would abſtaine from her bed: Yet afterward in the Chapter Attahrim he ſaith, That God did pardon and diſpence with that oath for him, by the teſtimonie of Gabriel and Rachael: and therefore at another time alſo he lay with his maid, notwithſtanding his promiſe aforeſaid, & then his wife ſaid nothing *to it*: Item, in the Chapter

70. Alahzab it is read that he tooke the wife of Zeid his ſeruant, vnto himſelfe. And he ſaith, *ſpeaking it* from God, that he doth not feare any man: for God gaue him the wife of Zeid. Moreouer it is read alſo, that God willed him to lie with the wiues of the faithfull; that Prophets might be begotten by him; when as notwithſtanding it is cleare, that there was

Mohammed was a good familiſt.

no

no Prophet begotten by him: For he did not leaue any iſſue male *behind him*. Seeing then that our law and the Alkoran is the law of God, which is iuſt and holy, how could our Prophet be abſolued from that oath, which he did make concerning the lying with his maid, to ſaue himſelfe from the breaking of the promiſe to *his* wife? And wherfore did God diſpenſe with him, that he might haue the wife of Zeid; ſeeing that this is not matrimonié, but fornication, adulterie, and iniquity? In the Chapter Bakara, it is writtẽ alſo, That the wiues of men are *as it were* the ſeedfields of the men, and euery man doth ſow his wife as pleaſeth him *beſt*. Moreouer he ſaith, That he is luſtie, and is as ſtrong for carnall copulation, as 40 men are. Item, that it is not lawfull for a woman after her ſeparation and diuorce, the third time to come vnto her husband againe, except firſt ſhe haue lien with another man once. Now this is a thing more vile then may be ſpoken: although we do obſerue it, like as other precepts of our Prophet. Now theſe being filthy and ſhameſull, how do they beſeeme our law, which was giuen by God? Therefore I do demand an anſwer of thee; tell *me* therefore thine opinion concerning theſe matters: for I will heare thee very gladly. 71.

S H. I do not loue to ſpeake of this matter: but ſeeing that I promiſed thee an anſwer, I will anſwer thee according to my skill. I do thinke that the firſt Muſſlemans did not preach our law to any other people, by reaſon of theſe vnconuenient things written in it. 72.

A H. Nay I ſay, that for this cauſe they inhibited the tranſlation of the Alkoran into any other

language, that it might not be vnderstood of others: for then euery Christian or Iew would say, that our Prophet did forge this law, for that he did lie with his maid, and with another mans wife. Now this doth not become a Prophet, & one beloued of God: for God doth not loue leachers, and adulterous people.

S H. I told thee *before*, That the spirituall life is that which is agreeable to the will of God: for that sensitiue life is not perfect, which doth hinder the diuine and spirituall contemplation.

73. A H. Now seeing we haue yet a long way to go: and that the time doth serue well for our conference, I would faine aske thee one other question, which doth now come to my mind, and is worth the vnderstanding.

S H. Say on: for I see thee to be of a noble spirit, and one desirous to honour our law, of which I am very glad.

A H. Our Prophet in his Alkoran, in the Chapter of Diuels, doth say, that the diuels shall be partakers of his law, and many of the diuels shall be saued, by meanes of his law. Now we do know that by reason of their frowardnesse and malice, they are fallen into all sinnes. Moreouer also we know, That God which is good, is also the cause of all perfection, the fountaine and true cause of all perfection, and of all good things. 74. How then can any part of the diuels agree with him, seeing they are wicked, and the law of God is righteous and good?

S H. Without doubt to the euil ones there agreeeth nothing but that which is euill: and therefore no man

man can anſwer eaſily to this thy obiection. For the diuels are wicked and peruerſe, and ſo wil be alwaies. Item, the difference betweene a ſinfull man, and the diuels is, that a man may repent and returne againe vnto Gods protection: but the diuels, which are ſpirits, do neuer alter their mind, neither can they repent, and ſo be forgiuen: Therefore they alwaies remaine in their wickedneſſe and perdition, and ſo for euer ſhall be accurſed, *and eſtranged* from the mercy of God, and ſhall for euer remaine as euer they haue beene and now are, in Gehenna. 75.

Ah. For this cauſe our Prophet commandeth, that euery man before prayer, doe vſe the ceremony of waſhing and cleanſing for remiſſion of ſins, and blotting out of his iniquity, whether it be great or ſmall. And where there is no water, it may be done with the rubbing on of duſt or aſhes.

Sh. O my good ſonne, do not ſay that this thing is the cauſe of remiſſion & doing away of ſinne. For forgiueneſſe of ſinnes in very deed is this: The ſinner muſt firſt of all ſee that in the heart there be an earneſt repentance for that ſinne that he hath committed againſt the Lord. Then by good workes hee muſt ſatisfy the iudgement of God and his iuſtice. Thirdly he muſt reſtore againe vnto his brother if he haue ta kē ought from him, *videl.* from a muſſleman; whether it be by ſtripes, or by robbery, or by rapine. And in deed *thy* waſhings, and cleanſings, and anointings do no whit at all profite him. *May not Chriſtians be aſhamed to be taught of a Turke?* 76.

Ah. But in mine opinion, our Prophet doth not command in any place this reſtitution of other mens goods *taken away*, as thou affirmeſt: But that we muſt

Faſt, Giue almes, Pray, Cloth the poore, and Defend the priſoners from the hand of the wicked.

Sh. In deed Almes deeds are good, when they are giuen out of our owne goods & our owne ſtocke: neither is that almes allowable which is giuē out of the goods of another: for God and iuſtice haue thus decreed. Therefore how may we do according to the ſentence of the law which ſaith, That we muſt giue of all whatſoeuer we do poſſeſſe in goods, one fifth part for an almes to God almighty, and to our Prophet.?

77. Sh. I ſay that God doth not loue any part of ill gotten goods, or thoſe that are accurſed: Therefore it is not lawfull for vs to take the goods of another; and he that ſhall do ſo hurteth himſelfe.

Ah. Thou careſt not much whether thou ſpeakeſt againſt, or for others: For euery one of the Muſſemans doth allow riches and goods gotten by rapine, or any other way worſe then this.

Sh. For this cauſe I do doubt greatly how they may be ſaued from hell fire.

Ah. Tell me for Gods ſake, (ſeeing thou haſt ſpoken of the ſauing from *hell* fire) becauſe our Prophet ſaith in the Chapter Amran, that it is not poſſible to be ſaued, but by his law: and in the Chapter Albacara, he ſayth, That the Iewes and the Chriſtians ſhall be ſaued; *how theſe do agree?*

78. Sh. There is *in truth* a manifeſt oppoſition and repugnancy betweene theſe two ſpeeches.

Ah. Seeing that the Chriſtians and Iewes ſhall be ſaued, wherefore doth our Prophet command, thoſe that do not beleeue his law ſhould be ſlaine?

Or

or that they ſhould pay tribute and poll-money?

Sh. This alſo is contrary to his owne ſaying: For in the Chapter Albacara he writeth, that, In the law of God there is no oppreſſion.

Ah. And out of theſe ſayings, in which there is ſuch contradictions, there can no anſwer be made to my demands.

Sh. Where is there not ſome contradiction? As in that Aſſora, where he writeth, that the diſciples of Chriſt did ſay to him, that they were Mohammeds followers, he writeth alſo, that God ſaid to Mohã. that he was the firſt that wrote the Alkoran. Now if this be true, then that cannot which followeth; *videlicet*, That the diſciples of Chriſt did not follow Mohammed. For the Diſciples of Chriſt were before Mohammed 600 yeares. Therefore this allegation is falſe. For they did not follow the Alkoran: becauſe it was not written at that time. 79.

Ah. And I alſo do affirme, that in this there is not onely a contradiction, but a meere falſhood, oppoſed to the truth it ſelfe, and *all* hiſtories.

Sh. Therefore it were very good and expedient that the Muſſlemans ſhould reade *all* old writers; to wit, the Goſpell, the Law, & the Pſalmes, for the manifeſtation of the truth. For our Proph. doth cõmend, as is ſaid before, the bookes of Moſes, which are moſt methodically written from the creation of the world: and the Goſpell, which is named of our Pro. the raies of the ſpirits and prophecy of Almighty God. Seeing that our Prophet doth commend theſe bookes, therfore he ſheweth that he alſo did read theſe books.

Ah. I do not confeſſe ſo much. For he did not 80.

know any other, but the Arabicke tongue onely: yet by an interpretour he heard that which is conteined in the bookes of the Iewes and Chriſtians.

Ah. If they were not learned and vpright men, it is to be doubted whether they haue in thoſe things, by reaſon of their ignorance, ſpoken the truth, or haue not altered the words, *and ſo now* they are not as they were: and therfore by reaſon of their peruerſeneſſe, they ſpake contradictions.

Sh. It may be that both the one and the other *are falſe*. But by reaſō of our faith, we muſt be grounded in the truth, and giue our ſelues to the reading of thoſe bookes: For this may be a meanes to expound our law; and we may learne by theſe bookes how
81. to anſwer our doubts, of the which we as yet are ignorant.

Ah. Now this on our part, is a foule ſhame: for we being forbiddē to take delight in any thing wherin there are found any fables, do become alſo ignorant of thoſe things which might turne to the ſaluation of our ſoules, which we ought *eſpecially* to know.

Sh. And therefore euery learned man ought to giue his minde with all earneſtneſſe to ſtudy, and to forſake vulgar opinions. For to morrow or *ſtraight* after to morrow we ſhall dy: and then what gaine haue we made, if we haue not learned the truth, and to do according to the approbation of the will of the almighty and bleſſed God?

Ah. I am deſirous to ſtudy, that I may learne to do as thou ſayſt: but mine vnderſtanding doth not
82. reſt & rely on parables, things not to be vnderſtood, or vpon old ſtories. For in theſe things my ſoule findeth

deth no profite nor contentment. And indeed I loue & desire that knowledge that is profitable vnto faith and religion, and dependeth vpon the mysteries of almighty God: And I desire to reade that which is confirmed by great miracles.

Sh. Now in the law of our prophet it is not written that any thing was confirmed by miracles: For he himselfe doth confesse, that God did not giue him the gift of miracles: but the knowledge and *skill* of warre onely.

Ah. For miracles are indeede a manifest note of a Prophet, and of prophecy: and of the preachers of the will of God almighty, which loueth goodnes, & commandeth men to loue one another. But war, by which the world is oppressed & killed, and men are at great *variance and* strife, it is the instrument of Satan 83.
which is the enemy of goodnes; and is the cause of all euill and troubles.

Sh. And indeed our Prophet did not worke any miracles: But the workes of God toward Mohammed were miraculous.

Ah. What were they?

Sh. The coming of the Angell vnto his gate, was a great miracle: Item, the conference also of Albarak with him; Item, that in one moment and the twinkling of an eie he went that iourney, to wit, from Mecha vnto Ierusalem; where he found all the Prophets which long since were at rest: where our Prophet did call vpon them, and pray for them. Item, his visiō of the Stayres from the earth vnto heauen. Item, his going vp with the Angel vnto heauen, euen to the throne of God, and from thence to God

himselfe,

himſelf, of whō he receiued great fauours, as he ſaith.

84. Ah. Seeing that thou calleſt theſe things, miracles; anſwer me to this one other queſtion of mine, which may be demanded of any ſkilfull and vnderſtanding man, which is this; Our Prophet ſaith, All that before is ſpoken of, was done in one night, and yet neither his wife nor his maide did ſee Gabriel. Moreouer he ſaith alſo, That the Prophets which came, were the dead Prophets: Neither doth he ſay, that ſome of them were liuing. Wherefore if one ſhould now ſay, That none of all theſe things were true; but were fained by him, that men might beleeue him, & his prophecy; what ſhalbe for an anſwer vnto this? For we haue no witneſſes nor confirmation from the liuing; but he onely doth ſpeake, and record, and alſo write ſo of himſelfe.

85. Sh. He that beleeueth not theſe things, doth not likewiſe beleeue that he was abſolued by God, concerning his oath that he made vnto his wife: becauſe he ſaith, Gabriel and Rachael did onely teſtifie this; and it is alſo vnknowne. For he ſaith, This is ſolitary, and no man euer ſaw it; neither can we aſke of any of them, whether this be true or falſe.

Ah. This alſo is neceſſary and worthy to be vnderſtood & conſidered of, how hee deſcribeth the orbes from the beginning of the ſphere vnto the end of the ſame: where he ſayth, The firſt ſpheare is made of pure ſiluer: and the Starres are hanged vpon the firſt ſpheare by chaines *made* of braſſe: The ſecond ſpheare of pure gold: The third of precious ſtones *or*

86. *pearles*: The fourth, of a Smaragd: The fifth, of pearles: The ſixth, of *Alabal*. Now all this is confu-

ted

ted by the Aſtronomers,and Philoſophers: for Gold, Siluer,and Gemmes,*or pretious Stones*,are thicke bodies, and our eyes do not ſee through them,*per modum tranſparentiæ*: that is, it is not poſſible that our ſight ſhould paſſe through them, from one to another. And this is apparent: For the body of the Sun is in the fourth ſphcare,and yet it enlighteneth all the world: And Mercury is in the ſecond; Venus in the third: Mars,in the fifth: Iupiter,in the ſixth: Saturne in the ſeuenth: The Starres in the eight; which by reaſon that *they* go into certaine clouds they are oftimes not ſeene of vs;as the Sun alſo,whē the Moone falleth betwen it & vs. Now if our Prophet were true in this ſaying of his; that is, if the ſpheares were of 87.
Gold, and ſiluer,& Gemmes;thoſe things could not be ſeene of vs. But we do ſee the Starres, the Sunne, the Moone, and the reſt of the *Planets*: and therefore, as we haue ſaid, this is falſe, and he is not true in his word. And ſo may it be ſaid of his communication with the Angell: of his aſcenſion into heauen, and other falſhoods of his. For all this fell out in one night,and that without teſtimony of any witneſſe aliue.

S H. He that will thus go on by way of ſolid demonſtration,will deny alſo the aides,the cogitations, & ſuggeſtiõs, which God gaue to him in that night, as he ſaith.

A H. This alſo is ſolid in mine opinion. For it is denied of euery man generally, to wit, that God did touch him with his hand, and did make him cold, as our Prophet doth write.

S H. Why is this denied? 88.

Ah. Becauſe that euery one doth know, that God is a ſimple eſſence, not hauing any body: yet he ſaith, That God did touch his hand; attributing to God an hand, and *other* members, and affirming that God hath a body, attributing to him alſo coldneſſe. Alſo, he ſaith, That he hath quality and quantity: and he attributeth to God quality which is *annexed* to quã tity: which notwithſtanding God is free from, and it is abſurd to ſay otherwiſe: For that were a great ſcandall and hereſie; nay it were Atheiſme.

Sh. I do ſee that our conference goeth beyond our ground, and therefore it ſhall be better to make an end, & leaue this argument for this time, and conferre of ſome other matter.

Ah. Yet of this oft times we ought to conferre, for knowledge of the truth, and to be able to diſtinguiſh truth from falſhood: that a man may be made good, and not bad. And if we do not thus, we ſhall walk without knowledge like blinde men and fooles; and we ſhall leade our life in this world, as beaſts and vnreaſonable creatures do. Now this were ſhameful, and the way vnto the deſtruction of the ſoule. 89.

Sh. I do deſire by all meanes, that we leaue this communication, ſpeech, conference, or arguments, vntill another *time and* place. For I do ſtudy the Alkoran and other bookes ſeriouſly and diligently, and I finde many abſurd things, without ſence, and alſo *ſuch as* are not confirmed by miracles: Yea there are innumerable and infinite ſuch things as theſe in the Alkoran and in our law, which are repugnant & contrary one to another, and are oppoſite to all Philoſophers and Aſtronomers; and much alſo which hath

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no ground, or proofe from demonſtration; nor yet is confirmed by manifeſt miracles from God: and therefore let our conference end at this place: ſeeing that I ſee the pilgrimes do ſtay, and diſpoſe of their tents and luggage where they meane to reſt themſelues: Let vs alſo do as they do; and let vs be neere one another here; and to morrow, by Gods grace, we ſhall haue time to conferre againe of this matter: and then let vs ſpeake of ſuch things as may alſo concerne vs to know for our ſaluation. 90.

Ah. When we haue a purpoſe to conferre of things which are the fountaine of profite, and alſo neceſſary vnto our ſaluation; I beſeech thee, let vs go alwaies together: but for this time let vs reſt, in the name of God, and to morrow if God Almighty ſay, Amen, we will meet, and confere together.

The end of the ſecond Dialogue.

The third Dialogue.

91. Ah. BY our conference had on these two last dayes iourneyes I perceiue apparentlie, that our vnderstanding is like vnto a field or stony ground, which when it is well tilled, doth thrust out & bring forth fine flowers and pleasant fruites: but whē it lieth waste, there groweth in that land & field *nought but* weeds, bushes, and euill plants, good for nothing.

Sh. This similitude is good: but tell me what thou meanest by the Flowers, and Fruites of the vnderstanding? And what thou meanest by Plants good for nothing?

Ah. By Flowers I do giue to vnderstand, good thoughts *and cogitations:* By Fruites, good workes, which are perfect, *and* are done of good men, and such as are true beleeuers: By Bushes are vnderstood
92. euill cogitations which are conceiued against vs, and hurt our good name. Lastly, by vnprofitable weeds, are vnderstood bad deeds, which do grow out of the peruerse heart *of man*, which is like vnto a stony field, that is vntilled, and neuer cometh neare vnto perfection.

Sh. And I in truth do vnderstand that our conference hath beene like a text expounding out of our law

law, many ſubtle things; as alſo out of other bookes commended and allowed by our Prophet.

Ah. And by this meanes I do know my ſelfe, out of thy conference aforeſaid: for I haue before this heard that our vnderſtandings are perfected by the conſiderations of the ſubtleties of the law, which do driue out vaine & euill thoughts, which do *not* worke any good worke.

Sh. Becauſe I ſee thou takeſt pleaſure in *theſe* conferences; and that thine vnderſtanding is enlightned with theſe fine ſpeculations, I do loue alwaies to conferre with thee: For I am delighted and very much pleaſed with the ſtudy of *good* bookes, and the ſpeculation of ſpirituall thing: I delight alſo aboue meaſure in thy ſpirituall fruite, and thou contenteſt me well. 93.

Ah. I would to God I might heare thee continually, that I might remaine in thy ſeruice and preſence *alway*, for the increaſe of learning & knowledge. For it doth alſo appeare that thou art good for all things, and loueſt learning.

Sh. That we ſhould be alwaies together, it is impoſſible, ſeeing that to morrow we muſt part, for all our care: therefore if it pleaſe God, in theſe ſpeciall points we will reſt content But it is againſt my wil. For this thy loue to comprehend all briefly cannot be found in all men. For euery man forgetteth himſelfe, and his minde alſo inclineth vnto the loue of this tranſitory world and delights of the ſame, (& reuiueth not according to the conceipts of the ſoule,) the luſts of which do ſpoile the body, and pollute the ſoule; and, in a word, do kill the ſoule and body too. 94.

Ah. And firſt of all, which of vs is *there* that doth

thinke any thing els,but hurtfull pleaſures and worldly glory,which do paſſe away, *as* the clouds and ſhadow do paſſe? For *indeed* there is not any man that doth glory in ſpirituall and heauenly pleaſures;and as for life eternall, and the true life of the ſoule,no man conſidereth it any whit.

Sh. For Almightie Gods ſake let vs call to euery man of the world to do ſome of theſe things, that he may enlighten their minds and hearts,that they may know errour and ſin,in which they do perſiſt; & that
95. they may riſe from worldly care,and ſtaine of iniquities,in which they ſtand euen vp to the necke; that they may deſire with all earneſtneſſe, and true vnderſtanding, to conceiue the counſails of God, which they ſhall learne in his holy law.

Ah. See: euery good thought, true deſire, and good fruite, doth grow out of the knowledge of the holy law.

Sh. Without doubt, whoſoeuer doth not know the law,they are blind in the light of vnderſtanding,as he that is blind in the bodily eie doth alwaies ſtumble in the way,and of himſelfe at all times doth fall into perdition.

Ah. It is manifeſt therefore in what danger all neg-
96. ligent men are,and ſuch as are ignorant of the law of God. Now theſe are many: For they do not ſticke but vnto the pride of the world, to worldly honour, and all manner of riches:as if in this world we ſhould alwaies haue our being and abiding; when as we do ſee that this day we liue,and to morrow we are dead. O monſtrous folly, miſery,and great miſchiefe!

Sh. Vpon this I alſo do confeſſe, that there is found

found in my heart alway *some* heauineſſe, deiection, and great melancholy: For in euery place there are men clothed ſo proudly, and ſcornfully; alſo, euery man ſtudieth *onely* how to get riches and money: laboreth to get wiues, ſeruants, ſlaues, and *other* worldly commodities which are tranſitory: and very few are found, which do delight in reading the bookes of the holy law, in which there are euerlaſting treaſures, and perpetuall riches both of our ſoules, and *eternall* life. *These are the errors of our times.*

A H. I do confeſſe, that many do excuſe themſelues, ſaying, That our law is metaphoricall; and therefore it ought not to be read.

S H. This indeed is very true; That in it there are metaphors and ſubtleties: yet our Prophet doth not ſay; That it is not to be read; neither doth he forbid vs to know it. But he addeth this, That it is without any profite. Yet in the title Ionan, he ſayth, If you haue any doubt of them, I haue giuẽ them vnto you; turn ye the ſolution therfore of your metaphors vnto the doctours and expoſitours, that is, to thoſe which haue read the bookes before you, and haue knowne the bookes of the Iewes and Chriſtians, which haue beene giuen to them before vs; *as* the bookes of Moſes, and the Goſpell. For theſe bookes are commended by our Prophet in many places; and that his commendation is true: For they are *in very deed* holy bookes.

A H. But our learned men do ſay, that theſe books were changed: and therefore we, *as* I do vnderſtand, do not ſeeke after thoſe bookes.

S H. Yeſterday alſo thou toldſt me as much. This

is

is a foule fault of our men, the Muſſlemans *I meane*; nay I dare boldly affirme it to be a groſſe errour, ſeeing that all the ſacred bookes haue bene found from the beginning in all languages, and in all kingdomes, and ſeeing that euery one of them do agree one with another. Moreouer, it is incredible. For our Prophet doth ſay, that we ought to receiue the expoſition and declaration of thoſe ancient bookes; And, that they were changed at that time, or at this time,
99. our Prophet doth not ſay any ſuch word: and therefore thou oughteſt not to ſay ſo. For it is far from the opinion of men of vnderſtanding: and beſide that, it is a groſſe errour.

Ah. What is it then that thou wouldeſt ſay? and what is it that our Muſſlemans ſhould learne?

Sh. I would ſay; Becauſe theſe bookes are giuen of God, as it is manifeſt to all the world: and that for more then 600 yeares before our Prophet was borne; this our Muſſlemans ought to beleeue, That thoſe books were true; & that they do cõtaine true things; and that they were as they are, agreeing in all languages: For one and the ſame truth is in all *their* mouthes alwaies.

100. Ah. Thou ſaiſt true, and I do verilie beleeue ſo.

Sh. And indeed this ought euery man to beleeue, that is, we & all Muſſlemans *whatſoeuer*. And without doubt we are bound to reade all bookes which our Prophet hath giuen commendations of. For out of all doubt, when our Muſſlemans do vnderſtand our law as they ought to vnderſtand it, they will order their conuerſation and liues vnto that end *and purpoſe* in which our ſoules may finde true and eternall reſt.

Ah.

Ah. Truly it were a good thing, that all the world with one mouth would beleeue and confeſſe, That as God is one, ſo alſo the way whereby we come vnto him is one; not many, as men do ſay and determine.

Sh. Men are not the cauſe and authours of this difference and errour. 101.

Ah. Who was the *cauſe of it* then?

Sh. The Diuell, who is the authour and cauſe of all lies: and he which followeth this diuerſity, doth walke in the paths of the Diuel, which as an oppoſed aduerſary to God Almighty, doth labour to ſeduce men from the true way, that a man may not come vnto the truth, from this deſtruction and terrible miſleading, which at laſt will caſt our ſoules into Gehenna.

Ah. Tell me, I adiure thee by God Almighty, The ancient Prophets, which were from the beginning vnto the time of our Prophet, what? did they agree between themſelues? For I haue heard that they were not all of them in one time: but that ſome *of them were* in one age, and ſome in another age. And ſome 102.
of them ſpeake of one thing, and ſome of another.

Sh. Herehence alſo it appeareth plainely, that they were in very deed the Prophets of God, & were enlightened and taught of him. For all their ſpeeches tend vnto one and the ſame end and purpoſe, that is, to remoue men from the ſeruice of idoles, which had their ſeruice after the manner and forme of the very true God: And all of them with one cõſent preached and declared the coming of Ieſus, that is, of Chriſt, which was borne of Mary the Virgine; and of the holy Ghoſt, as our Prophet doth alſo *plainely* affirme.

A H. Yesterday also thou saidst, That from the birth of Iesus Christ, vnto the birth of our Prophet there passed 600 yeares.

103. S H. So it is, and in that time the religion of Christ (by the misery and affliction of the Martyrs giuing testimony) passed into all the world: and the glorious Gospell was also written in all languages.

A H. I would faine vnderstand whether that in the interim of that sixe hundred yeares betweene Christ and our Prophet, there were sent any other Prophet from Almighty God vnto the world?

S H. Know thou, that all the Prophets were sent from God at sundry times; and haue preached and taught the very true God; and haue declared that Christ was the end & the accomplishment of the old Law; and the beginning of the new Law. And the last of these Prophets was Iohn the son of Zachary, which did not onely foretel of Christ; but did preach of his birth, & did point him out with his finger, whē he saith, This is the Lambe of God. And when all the

104. sayings of the Prophets, of the coming of Christ the holy one, which was the argumēt of their preaching, were ended; not so much as one more was sent from Almighty God, in these 600 yeares: yea neither will he send any other Prophet: for there was no need of any other Prophet, when Iesus was come, which was the Prophet of Prophets, and their Lord: And seeing that in him all the sayings of the Prophets are accomplished, there shall come onely in the last time, Antichrist, which is named Dagial: And after him shall come Iesus in his glorie to iudge the quicke and the dead: and to giue the faithful and good ones,

Paradise:

Paradiſe: and to the froward and ſinners, grieuous torments in Hell.

Ah. This good conſent amongſt the Prophets, and this end alſo, which is the argument handled by *them* all, to wit, of the coming of Chriſt, is a matter worth the *conſideration*, and I do confeſſe that I neuer heard of it before, nor vnderſtood it. 105.

Sh. He that is ignorant of theſe things doth walke on in darkneſſe.

Ah. I neuer heard that Iohn the ſonne of Zacharias was the laſt of the Prophets, & the ſeale of *thē all*: and therefore I haue wondered how he, amongſt vs Muſſlemans, became ſo famous, and his name ſo honorable: and wherefore the *day* of his natiuity, in all parts of the world, is kept holy.

Sh. What wonder is it, when thou heareſt of his excellency which he had aboue all the Prophets? to wit, that he did behold and point out alſo to others who it is, which of all the holy Fathers and Prophets was deſired to be ſeene, to wit, Iſay, or Ieſus Chriſt that was foretold of all the Proph. & was agreed vpō.

Ah. Seeing then that he, to wit, Iohn, was the ſealer vp of the ſayings of the Prophets: and that all *their* ſayings were fulfilled by reaſon of the coming of Chriſt, there was no need that there ſhould be any thing ſpoken by any new Prophet: for there remaineth not any thing that ſhould be foretold by him. 106.

Sh. Thou art right, and thou art *well* inſtructed: and the bookes are plaine, and whoſoeuer will reade diligently, ſhall find it ſo, and he ſhall know the truth, and there ſhall remaine no other ſcruple to him.

Ah. And theſe are thoſe things which euery one

ought to know: & the books which do ſpeak of theſe things ought to be read of all *men*; This is that which may not be ſpoken of thoſe books in which there are ieſting ſpeeches, and worldly vanities, altogether vnprofitable.

Sh. Truth it is, this is a great madneſſe of this
107. world: for we know that our Prophet did commend all the Moſaicall books, & the books of the Prophets, and beyond all compaſſe the glorious Goſpell; And he ſaith, Theſe bookes are as it were an expoſition of the figures of our law: & yet we do contemne them, & do not tranſlate, nor turne them into our language, that we might view them.

Ah. And it behoueth euery one of vs to conſider, ſeeing that our Prophet ſaith, That they are ſacred & good bookes, and were giuen of God, whether he ſay true or no. If he ſay true, then we ought to reade them for profite ſake. If he do not ſpeake truth, wherefore do we ſay, that our Prophet *is* true? But without doubt the hiſtory is ſo. For the world from 600 yeares before our Prophet, as we haue ſayd, did know *it*: and that before theſe bookes. And the verity and truth of them, doth teſtifie that they are holy & good.

108. Sh. Alſo, I do affirme, that our Prophet in the Chapter *Almaida* doth ſay theſe words, That the ſtudy of this booke is altogether vaine, if withal the Goſpell & the law be not obſerued: Therfore the Muſſlemans *muſt* vnderſtand the intention of this booke.

Ah. Thou ſpakeſt in our laſt conference yeſterday of this place; which is indeede *worthy* of conſideration: for the words are cleare and plaine.

Sh. And becauſe I do ſee that it is a neceſſary place

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therefore if the words bee *ſo* perſpicuous, I ſay to thee againe the ſecond time in ſober ſadnes, that thou and all ſuch as thou art ought to obſerue *it* well, and that for good reaſon: for our Prophet ſpeaketh theſe words, and yet we do not tranſlate *them*.

Ah. This was for our diſobedience. And for our other ſins, I do beleeue that our Prophet ſpake theſe words vnto his ſectaries, that is, You ſhal be ſeparated farre off from me vnto the ſeuenty three generation, and one onely ſhall enter into Paradiſe: the reſt all of them *ſhall go* to the fire. 109.

Sh. But I ſay to thee, that in the chapter Mary he ſaith thus, That all the Muſſlemans ſhall go into the fire: and of this I am afraid: For in aſmuch as he ſaith, All, no one is excepted: and therefore it behoooueth vs in this our life, to conſider our eſtates, and to labour with great endeuour, that we do not go into Gehenna, and eternall perdition.

Ah. We according to the ſaying of our Prophet are more abhominable then the Iews and Chriſtians: for in the Chapter *Baccara* he ſaith, That the Iewes & Chriſtians ſhall go into Paradiſe.

Sh. And in the Chapter Abraham he *ſaith*, That not any one ſhall go into Paradiſe, but by the meanes of our law. Now this is contrary to the former; and truth is not figured out by contrarieties; but in the Alkoran, in many places, you ſhall finde contrarieties: And theſe contrarieties amongſt vs are the cauſe of other *brutiſh* opinions. Now this doth not fall out to thoſe that reade the glorious Goſpell, and do informe themſelues after the precepts thereof. But it is manifeſt, that good Chriſtians, when they are found in 110.

any tentation & misery of this world, at that instant their soules are repleniſhed with the loue of God, and in the ſenſe thereof they do exceedingly reioyce.

Ah. This reioycing and this power, which is in the ſoules of the Chriſtians, in the midſt of miſerie and tentatiõ in this world, is demonſtrated from that glory and the bleſſedneſſe, which God will giue them for euer, that is, Paradiſe.

III. Sh. Our Prophet in the *Chapter* Almaïda ſpeaketh altogether cõtrary to that which thou *now* ſpeakeſt. For he in that Chapter doth ſhew, that the Iews and Chriſtians ſhall not be the ſonnes of God, nor any of his friends. And this is manifeſt by the miſery and oppreſſion in this world which God doth lay vpon them for their ſinnes.

Ah. Now in mine opinion, from hence it cannot be argued, that they are not the friends of God: But what is thine opinion of this matter?

Sh. With me that is firme and good that is receiued amongſt the learned in generall, and of the wiſemen of the world; that is, That the Iewes were afflicted of God, and were diſperſed, as it doth appeare plainely, 1000 yeares ago and more; and that they are without a Temple, without ſacrifice, and without a Prieſt, for this ſin of apoſtaſie onely, which they did do againſt Chriſt, which was the Word of the euerla-

II2. ſting God, and his eternall Sonne, as I ſhewed thee yeſterday.

Ah. What doſt thou ſay then of the afflictions of the Chriſtians, which God layeth vpon them?

Sh. This is not like vnto the miſery of the Iewes: for in all that religion, the Chriſtians haue a Prieſt, &

Churches:

Churches: and they do ſacrifice their ſacrifices, praiſe God, and his glorious name, not onely in the place where they haue the ſole command; but alſo in Conſtantinople, Egypt, Arabia, in Ada the new,* in the Sea, and in all quarters of the world. Therefore we ought to ſay, that their miſeries do teſtifie the loue of God toward them, as Salomon the wiſe doth affirme, *when he ſayth*, That a good father doth chaſtiſe his ſonne whom he loueth, very much: and Dauid the Prophet ſaith, The good through many miſeries & great tentations ſhall enter into the kingdome of God: And moreouer, That the good are tried of God, as the gold which is tried in the fire. And therefore I, when I do ſee man in felicity in this world; and according to his deſire to *enioy* worldly matters, without any croſſe at all, euen at that inſtant I am afraid of him. For Dauid the Prophet alſo ſaith, I haue ſeene the wicked exalted and magnified; and I went out, and he was gone; and I asked after him, and he was not to be found, and there was no ſigne of his place in the which he had bene. Therefore the ſayings which are in the Chapter Almaïda, cannot ſignifie, that the Chriſtians, by reaſon of the miſery which at ſome time they do ſuffer, are not the ſonnes nor friends of God: but it doth teach the contrary; & that by the teſtimony of Dauids owne words: neither is there any thing elſe that I am able to ſay *to it*.

* That is, the Ilands.

113.

114.

Au. I haue heard thee ſay, that Salomon was exceeding wiſe: whether was that he that is mentioned in the chapter *Amemela*, that had a great army of Angels, of men, and other liuing creatures: and when Salomō found the Ants innumerable as the running waters,

A Iewiſh fable.

*

waters, he commanded one of them to go into their holes : and after that it ſpake with Solomon, and laughed alſo, as it is recorded in that Chapter.

Sh. I do know that this is recited in that Chapter; but I do not know what I may be able to ſay vnto thine anſwer : for I do not vnderſtand the meaning of it.

Ah. I do wonder greatly at thee, why thou canſt not vnderſtand this thing, ſeeing that it is ſo plaine.

115. Sh. He that will take this as a parable, to him it may be plaine.

Ah. How can it be *vnderſtood* as a parable, it not being in it owne nature true? For neither had Solomon *any ſuch* army, neither did the Ant ſo miraculouſly ſpeake or laugh.

Sh. I do maruell at thee : for thou doeſt ſhew thy ſelfe to haue little vnderſtanding ; in that thou doeſt not know that Solomon, which was the ſon of Dauid, did neuer leuy any armies, neither of Angels, nor of beaſts : but he was very learned, and of great wiſedome, as it appeareth by his ſpeeches and books. and that it was he which built the Temple at Ieruſalem. For he was ſo commanded by God in the ſame glorious Ieruſalem : but there is no record made by him of any army, or of ſuch an Ant, or of any ſuch miracle with the Ant; or of the beaſts.

Ah. Therefore it may alſo well be ſaid, this hiſto-
116. ry is not ſound, which is recorded in the Alkoran. And this was one of thoſe wormes which did manifeſt the death of Solomon to the Diuels.

Sh. In it alſo, as I thinke, is recorded many things like that of the Ant: for in it is recorded, that Solomō died,

died, and yet remained leaning vpon his ſtaffe: and the Diuels which did miniſter vnto him, were ignorant of his death, vntill one of the worms did eate *in two* his ſtaff; which being broken Solomon fel down: and at that very inſtant time they vnderſtood of the ſtate of his death: And they at that ſelfe ſame time did lift vp their heads, and were aduerſaries and oppoſite to mankinde. Now all this is not true, neither likely to be true; neither do I know for what reaſon our Prophet hath written it. For this parable is no way profitable to vs. *A Talmudical fable.*

Ah. That booke, where the law and the commandements of God *are written*, ought to record nothing but ſuch things as are high and diuine, becauſe of the prerogatiue and excellency of our vnderſtanding, & apprehenſion in the ſpeculation of heauenly things, and vnderſtanding of the maieſtie of God. And by reaſon of theſe friuolous things and parables which are read in this Azoara, and in that other Azoara, in very deed they do not beſeeme, neither are they worthy of that booke, ſeeing that none of them are any way profitable vnto vs. 117.

Sh. I told thee, that our Prophet doth prefer the vnderſtanding of his booke and his law vnto the holy books of the old Teſtament, and of the glorious Goſpel, as the *true* cōmentary. For he alſo hath taught, that the books of Moſes, and the bookes of the Prophets, and Goſpell, do containe the high and profitable ſenſes conuenient for all. Now I do not know why we do not tranſlate them: ſeeing that it is a great danger to our ſoules. 118.

Ah. I alſo do acknowledge that the reading of

these bookes are profitable and conuenient: seeing that our Prophet doth much commend *them*: but yet I am not content, neither doth it seeme to me an equall thing, that wee Mussiemans, with all our iniquities which do spring out of vs, should beleeue that we shall enter into Paradise, onely for the confession of the vnity of God; and that his Prophet Mohammed is of God. For the confession of the vnity is not denied of the Iews, no nor of the Christians. Therefore this confession is without any particular reward to vs. The confession also, That Mohammed *is his* Prophet and his friend, what profite haue we by this confession?

Sh. For the seruice of God & his praise, as is meet, we
119. ought to stirre vp our vnderstandings vnto things of the deepest conceipt. Also we ought before all things to know, seeing that God, which is iust and pure, and the fountaine of goodnes and perfection, hath created man after his own image, and likenesse according to himselfe; that is, hath made *him* most perfect, and without sinne: that therefore after the disobedience of the Man, and the fault which he had committed, of necessity euery man must worke iniquity, vntill he be restored vnto his former iustice and antecedent perfection; the obtaining of which is impossible, but by the helpe of God, and knowledge of his glorious law, and by the doing of good workes; according to the determination of his glorious will *and pleasure*.

Ah. This deepe speculation is not like that miracle of the Ant. And I do beleeue that our Prophet did not write that Chapter wherein is recorded so

lofty

lofty matters as thoſe precedent things, and the Goſpel are. And becauſe he ſaith, Thoſe books were giuen 120.
by God, he ſignifieth, that thoſe bookes do containe all perfections and goodneſſe. Therefore we ought to confeſſe, that thoſe bookes appertaine vnto the ſaluation of all the world, & of euery ſeuerall perſon *in the ſame.*

Sh. Yea, & I do confeſſe, that from all eternity thoſe bookes were holy: and therefore I do know that all the Muſſlemans do offend: and I do pity the caſe in which I do ſee they *are*: becauſe I do ſee that we might finde thoſe bookes, and reade *them*, and yet we do not. As it is ſaid, we do leaue the white bread, & that which is moſt pleaſing: & we do eat brown bread which is no way ſo pleaſing in taſt, nor ſo good for the body. And this difference there is betwene words of verity and truth, and falſhood: For this is pleaſant vnto the vnderſtanding, and profitable to the ſoule: and that is no way pleaſing, but hurtfull: for it is a 121.
vaine thing, and it hath no commodity in it, becauſe it is falſe. But let this ſuffice: for I ſee the the reſt do take downe *their* tents. I pray God that this conſideration may enter into the heart of all and euery Muſſleman: that euery one *of vs* may conſider and direct his mind vnto ſuch matters as do appertaine vnto his ſoule, as vnto the *true* end, I meane the ſaluation of our ſoules: for all things of this world are fraile and vnconſtant. Now thoſe things which according to their eſſence are tranſitory, do not deſerue but to be paſſed ouer, and not to be had in any regard amongſt men.

Ah. The bleſſed God giue the light of his aide

to euery one, that we may ceasse from sin and iniqui-
122. ty, that we may follow the truth, and his holy com-
mandements; and especially for this our conference,
I wil abide with this loue, in the knowledge of God.
For this conference was very beneficiall vnto me, by
thy meanes, and I shall thinke alwaies of this thy kind-
nes, and I shall desire of God that he will reward thee
for it.

Sh. This is as much as I desire.

Thus endeth (by the helpe of God, the king of aid)
the conference of the two aforesaid Doctours,
that is to say, of Sheich Sinon,
and Doctour Ahmed.

FINIS.